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GERALD B. WINROD • EDITOR

Christian Gratitude

Sermon of the Month

Dr. William Ward Ayer . . . Calvary Baptist Church . . . New York City

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Ephesians 5:20.

IT IS NOT easy for the human heart to be thankful. Christian gratitude in reality is a gift of grace. Our evident lack of spirituality is manifested by vastly too much ingratitude. God must feel like Old King Lear in Shakespeare's tragedy who said, "How sharper than a serpent's tooth it is to have a thankless child."

Yet gratitude and praise are prime requisites for true Christian living. To know God's unspeakable mercy in our lives, and not be grateful, is calamitous. To realize the intervention and blessing of God upon our national life, here in the United States, and not honor and thank Him, is gross lack of patriotism.

When the Pilgrims landed at what was later to become Plymouth, Massachusetts, they fell upon their knees and thanked God for His watchful care and provision. In 1621 they held their first Thanksgiving, and again in 1623 they engaged in praise as a colony.

But that was not the first Thanksgiving on the American continent . . .

In 1610, a decade before the landing of the Pilgrims, the little colony at Jamestown, Virginia, had a community Thanksgiving service.

They had suffered much. Their numbers had been reduced from the original 400 to a paltry sixty. Defeated by sickness, hunger and death, they were planning to return to England. In fact, they set sail, but when scarcely off the American shore, met a relief ship sailing to their rescue. They then returned to land and knelt upon the sand for another Thanksgiving service.

America built her national superstructure upon a religious foundation. Today she is shifting from that foundation, and the problem is: How long can she stand if she continues to shift?

Christian Gratitude Manifests Itself In Continuous Thanksgiving

"Giving thanks always . . ." We cannot be truly thankful one day a year, unless we are thankful every day of the year. We cannot put on the garments of praise and wear them with any degree of consistency unless we put them on every day.

For what shall we praise God?

The Christian begins with His position in Christ. He is made a child of God, and occupies this blessed relationship with all of its benefits—which are basically spiritual but come into manifestation on spiritual levels as well. The man who commits his way unto the Lord can be thankful for something every passing day. The Thirty-seventh Psalm contains these words: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Our gratitude should be a matter of daily practice.

Jacob's experience at Bethel is an illustration. We are told that he wakened out of his sleep and said: "Surely the Lord is in this place." Then he rose up and took the stone used as a pillow, and set it up for a pillar, and after the ceremonial

custom, poured oil upon the top, calling the name of the place Bethel (which means "house of God").

It is significant to note that Jacob vowed a vow, saying: "If God be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee."

This incident suggests a method for daily thanksgiving. To awaken in the morning and recognize the divine presence is of primary importance—not merely as a mental attitude, but a heart experience in which one becomes conscious of spiritual assurance and guidance for the day.

Jacob also made plans to do business with God, resolving to give a tenth of all that God might shower upon him. This is a splendid program, carrying with it the assurance of both material and spiritual blessing. Such an attitude makes for continuous praise and thanksgiving.

Christian Thanksgiving Recognizes The Redemption Aspect Of Our Lives

We are to give thanks always, "in the name of our Lord Jesus Christ." This makes thanksgiving more than a materialistic attitude as mere creatures of God, but includes the tender joys of dear children, serving a loving heavenly Father.

The worldly man can meditate upon God's provision. He may think of the blanket that wrapped him in babyhood, the home in which he was born, the food he eats. He may even say with the Psalmist, "Thou openest thine hand, and satisfiest the desire of

—Turn to page 18.



DEFENDER MAGAZINE

Russia Faces Judgment

Gerald B. Winrod

"Russia's climactic judgment will result from a rain of atomic fire according to Ezekiel 38:22."

JESUS warned His followers to expect opposition. He explained that whole cities and nations would persecute them . . . but a woe was pronounced upon those guilty of engaging in this morbid pastime.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." Matthew 10:15.

Much of the Master's oral ministry was devoted to the subject of judgment. He counseled against deliberately transgressing the law of God. This treatise is concerned with the fact that one particular nation has placed itself in position to expect the stern wrath of the Almighty.

Nations, like individuals, reap what they sow. Judgment in both history and prophecy is a fact.

"The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17.

The thought of fire in connection with the word "hell" becomes understandable in the light of atomic science. Fire is associated with judgment throughout Scripture.

"Then shall he say also unto them on the left hand, Depart from me, ye

cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41.

THE MYSTERY OF THE ATOM

Having discovered the electrical composition of matter, science knows that fire is everlasting. Atoms are called "stones of fire" in Ezekiel 28:14. Heat energy of the sun is *cause*. Material substance is *effect*. Mass and energy are equivalents. "Things which are seen were not made of things which do appear." Hebrews 11:3.

The anatomy of the planet is, to the best of our knowledge, composed of 92 elements such as oxygen, hydrogen, radium, helium, uranium and others. Back of these material effects, are creative spiritual causes. The relation of the invisible to the visible is that of cause to effect.

The spiritual is not God, as pantheism falsely affirms. It is God's creation. He is transcendent. The universe, as known to us, could be obliterated and nothing would be subtracted from His personality.

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Atoms, once thought by philosophers to be stable particles of matter, are now being broken down and the energy harnessed for destructive purposes.

Each atom is a potential universe consisting of a central nucleus surrounded by an empty space, with one or more electrons revolving on the rim of the atom, like the planets of our solar system revolve around the sun.

Peter spoke of a time when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." II Peter 3:10.

We now understand *how* this prophecy could be fulfilled.

It is significant that the word "elements" should appear in the King James Version of the Bible, this being the same term employed by scientists of the twentieth century. The original word behind the English text is *stoicheia* and was used by ancient Greeks to mean, "the first course of masonry in a building."

The release of atomic power involves turning matter back into energy. In other words, the cohesive substance that holds the atom together is destroyed and

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4 . . . Defender .

they are turned loose. The force produced by the *loosening process* is greater than anything known to man. Its use may well be expected to shake the earth out of her place, as prophesied in Isaiah 13:13.

JUDGMENT BY FIRE

Peter used his knowledge of future judgment as a premise for disciplining the conduct of believers and said: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" II Peter 3:11-12.

The word "dissolved," employed to describe a terrestrial and celestial conflagration, comes from the Greek *luo* and means to *tear loose*. There can be no question but what the passage anticipates the principle upon which the atomic missile is produced.

When the fatal hour comes, the planet will be purged—not destroyed, because the prophecy continues: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." II Peter 3:13.

Many judgments prophesied to occur during the end-time of the present age, are predicated upon the use of atomic

power. Men, animated by destructive motives, will pull the house down upon their own heads!

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood." Revelation 8:7-8.

Satan's masterpieces, the two beasts of the Apocalypse, will be burned with atomic fire.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Revelation 19:20.

John's vision, received on the isle of Patmos, may have included airplanes engaged in atomic warfare, darting through the atmospheric heavens. The following passages suggest this to be the case.

"And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to

battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months." Revelation 9:7, 9, 10.

ATOMIC FIRE AND BRIMSTONE

Brimstone, which we find to be associated with atomic fire, is mentioned a few verses further in the chapter: "Brimstone . . . issued out of their mouths." Revelation 9:18.

Sodom and Gomorrah were, in all probability, destroyed by a blast of atomic fire, miraculously released as an act of judgment. The soil was left so scorched that vegetation has never since grown there.

"Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." Genesis 19:24.

The words of Christ in Luke 17:29-30 seem to tie the foregoing Genesis record, and the prophecies of the Apocalypse together: "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

It should also be noted that Peter associates his description of atomic fire, and the fate of Sodom and Gomorrah, in the same epistle. "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." II Peter 2:6.

Jude compares the experience of these wicked cities with the fires of future judgment: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

Sufficient has been written to establish a connection in Scripture between atomic fire and the substance called brimstone. It will be shown later that a similar fate awaits Soviet Russia.

CHRIST'S "BRETHREN"

Jesus Christ will make use of fire as a weapon of judgment at the time of His second appearing.

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isaiah 66:15-16.

"The Lord Jesus shall be revealed


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from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God." II Thessalonians 1:7-8.

"And then shall that Wicked (the Antichrist) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." II Thessalonians 2:8.

The nations will be judged when the King of kings returns.

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left." Matthew 25:32-33.

What is the determining factor that separates the rightist nations from the leftist nations?

The answer is found in Matthew 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The attitude of a nation toward Christ's "brethren" determines its destiny. Who are His brethren?

He answered this question in the thirteenth chapter of Matthew's Gospel after denouncing His Jewish enemies as a generation of vipers: "Who are my brethren? . . . Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Only His loyal followers, twice born, spiritually minded, separated Christian believers can qualify for this unique position and divine blessing. The attitude of a nation toward Christ's persecuted saints, whether Gentile or Jew, white or black, rich or poor, will determine its position on the right or left in the judgment that officially closes the present age. By this test the leftist nations have already sacrificed hopes of avoiding the penalty of the passage. The leftist political philosophy is one of hate for Christ, His followers and the Church He came to establish.

INVITING GOD'S WRATH

The Moscow newspaper *Izvestia*, quoted Lunacharsky, Soviet minister of education, as stating Russia's official attitude toward Christianity as follows:

"We hate Christianity and the Christians. Even the best of them must be regarded as our worst enemies . . . What we want is hatred. We must know how to hate for only thus shall we conquer the world."

Leftist nations, who persecute Christ's followers, are inviting Apocalyptic judgments. "Vengeance is mine; I will repay, saith the Lord." Romans 12:19.

The men of the Kremlin may seem to be above restraint for a time. They may destroy the equilibrium of the civilized world. They may pour pernicious propaganda into the arteries of America's free institutions. They may put priests and preachers to death, break up Christian families and confiscate church property.

They may burn Bibles and turn places of worship into atheistic museums and brothels. They may swallow small and helpless nations. They may defy God and blaspheme the Son of God. But the time is at hand when they will encounter the stern wrath and fearful judgments of the Almighty. David said that God "will not always chide; neither will he keep his anger for ever."

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." Revelation 9:6.

When human beings go to the wicked extremes of the modern Communists, there remains no hope of reforming them. There is but one remedy and that is judgment!

There is nothing to be added to the following quotation from a "Manual on Bible Prophecy," published by this author in 1938: "Let it be remembered that a whole generation has grown up in Russia under the tutorage of atheism. If restraint against Christian worship was to be instantly lifted at this date, fifty years would be required to purge the Country's soul of its accumulated corruption."

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These words, written at a time when an effort was being made to make Communist opposition appear seditious, deal candidly with the fact of Russia's guilt.

RUSSIA IN PROPHECY

The red horse of the Apocalypse symbolizes the international Communist movement.

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Revelation 6:4.

Another important source of information on the Russian problem is Ezekiel 38:2-4.

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws . . ."

The fifteenth verse of the same chapter describes the seat of Gog's power as being in "the north parts."

This chapter, taken as a whole, indicates that a strong nation located in the north, motivated by hatred for God, will unite with various countries and form a gigantic military combination. Its attack

Hungry Hearts in Japan



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upon other parts of the world is announced in the following prophecy: "And thou shalt come from thy place out of the north parts, thou and many people with thee." Ezekiel 38:15.

A footnote in the Scofield Reference Bible at the bottom of Ezekiel 38, says: "That the primary reference is to the northern European powers, headed by Russia, all agree. 'Gog' is the prince; 'Magog' is his land. The reference to Meshech and Tubal, Moscow and Tobolsk, is a clear mark of identification."

Esau was the first rebellious Red. His descendants were called Edomites, *Redites!* They were the God-defying Reds of Old Testament times. Because Amalek was a grandson of Esau, the family line became known as Amalekites.

More than one thousand years before Christ, the Amalekites had a king whose name was Agag. Because of crimes against God and decency, his execution was ordered by divine decree.

The word Agag was an appellation used to denote the office of Amalekithish monarchs. A man holding the position was literally "king of the Reds." The term Gog of Ezekiel 38 was derived from Agag. According to Dr. Adam Clarke Agag means "Mi Gog," a term of defiance against God.

When a modern Red gives the Communist salute, he raises his arm with clenched fist against God and heaven. This attitude is implied by the definitions of the foregoing words.

The name Agag symbolized the Reds of ancient times. The name Gog symbolizes the Reds of modern times.

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GOG, MESHECH AND TUBAL

It is significant that God should have prompted the prophet to say, "I am against thee, O, Gog." The Kremlin has placed several million human beings directly in the path of judgment.

As further identification of Russia, as the prophet's subject of discussion, special note should be taken of the words "chief," "Meshech" and "Tubal."

The root word rendered "chief" is *Rosh* in the original. This Hebrew term when correctly translated, is a proper noun and not an adjective. It is the foundation for our modern word Russia. Russia's past, from the tenth century backward, is for the most part veiled in mystery. Byzantine writers referred to the territory now called Russia as *hoi Ros*.

The *hoi Ros* of antiquity and the *Rosh* of the book of Ezekiel, undoubtedly represent one and the same race, from which the Russians came. These ancient people lived in the region of the *Rha* river which is now the Volga.

The name "Caucasus" is derived from two Oriental words, Gog and Chasan, meaning "Gog's fortified place." The Caucasus mountains were therefore long ago considered as Gog's fortifications or Gog's fort.

There can be no question but what the Meshech of Ezekiel 38:2 refers to the modern city of Moscow. The seat of the Russian government was St. Peters-

burg (now Leningrad) when the Reds came to power in 1917. They promptly moved the capital to Moscow, not realizing that the act was a fulfillment of Ezekiel's prophecy.

Meshech is found under the name of Moschi, or the maesi, inhabiting the Moschic mountains east of the Black Sea. Josephus, the historian, says that the Moscheni were founded by Meshech, a grandson of Noah through the Japhath family line. The same authority states that the Thobelites were offspring of Tubal, another son of Japheth.

Tubal means iron in Arabic. The Greeks, also deriving a name from the same source, called Tubal's descendants "Chalybs," their word for iron or steel. These races now comprise large sections of the Russian population.

In Genesis 4:22 we read of Tubalcain, "an instructor of every artificer in brass and iron."

According to Ezekiel's prophecy, a curse rests upon "Gog, the land of Magog, the chief (*Rosh*) prince of Meshech (Moscow) and Tubal (iron)."

The name Stalin means iron!

The progenitors of other modern races are listed in Ezekiel 38:5-6. These are described as being associated with Russia in the end-time and sharing the same fate. The phrase "and many people with thee," no doubt refers to the Kremlin's satellite powers—all of whom are doomed to quick, devastating judgment when the hour of God's wrath strikes.

It is therefore of supreme importance that the United States shall enter into no alliances with this godless nation. Communism must, for the same reason, be eliminated within our borders.

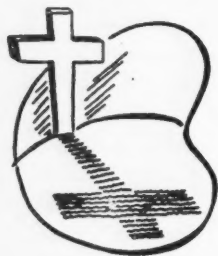
We affirm, without hesitation, that Russia's climactic judgment will result from a rain of atomic fire according to Ezekiel 38:22 . . .

"And I will plead against him (Gog) with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

In that day, the Red Horse of the Apocalypse will be brought under control . . . hence the prophecy of Ezekiel 38:4, "I will turn thee back, and put hooks into thy jaws."

(Note: This article is available in booklet form at 10 cents the copy . . . or 15 copies \$1.00. Order from Defenders, Inc. . . Wichita, Kansas.)

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Christianity -- The True And False

A Defender Hour Broadcast

By

Dr. Gerald B. Winrod

A CONDITION has developed in the Church life of America during recent years which demands careful analysis and plain speaking.

Our troubles as a nation can be traced largely to the fact that the Churches are not properly discharging their obligations.

Society is so constructed in this part of the world that Christianity supplies a cohesive quality that binds our free institutions together in an organic whole. We are, theoretically at least, a Christian nation.

There is a core of truth in this public confession—in the claims that we make to being a Christian nation. We are by no means entirely hypocritical. There has always been a nucleus of sincere people, God-fearing folk, who have paid the price to maintain a Christian standard for our Country. They have supplied ideals toward which others could reach.

To use a New Testament metaphor, these people have, during the course of American history, collectively comprised the "salt of the earth." To them Christianity has been more than a mere profession. They have worked at it!

Loyal followers of Christ from generation to generation have provided the moral fiber and spiritual resistance to make our

nation strong and powerful.

Many derive benefit from the influence of Christianity who contribute nothing to its existence. They are like Noah's carpenters who lived in the shadow of the ark and helped build it, but failed to enter. The record says: "The flood came and took them all away."

Let us ask ourselves individually . . . What we are doing to uphold the Christian principles that have made America great. Those who enjoy the advantages of Christianity should be willing to sacrifice and contribute something to its existence. We are all debtors.

Fortunately for those who insist on remaining outside the Christian ark, Jesus said that the heavenly Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

I said in the beginning that the Church life of America is not measuring up to its responsibility. I now wish to discuss the cause.

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Strange as it may seem, a system of thought utterly foreign to Christianity has grown up, like tares, inside our Protestant churches.

Jesus anticipated the present state of affairs when He explained how wheat and tares, true and false teachings, would grow side by side until the harvest. The system of thought which I indict as destructive and devitalizing to the Cause of Christ in the world appears before us under the name of *Modernism*.

The very term "Christianity" needs to be defined.

Correctly speaking, the word means supernaturalism. It proceeds from the premise that the transcendent and eternal Creator of the universe has been pleased to reveal Himself to our humanity according to a rational plan and a fixed purpose.

Out of these revelations there has developed immutable doctrines which have to do with the mysteries of life and death, the here and the hereafter. These doctrines, dealing with eternal verities and the spiritual world, are as unerring as the laws that govern chemistry, mathematics or electronics in the natural world.

Modernism attacks this stronghold. It brings every basic doctrine of historical and evangelical Christianity into question. It demands that New Testament religion come before its tribunal for judgment. A sharp line of separation exists between Modernism and the Christian religion, despite the fact that Modernism has infiltrated denominationalism.

Parading as an alleged higher intellectualism, it brushes aside such doctrines as the inspiration of the Scriptures, the fact of sin, the necessity of a Saviour, the deity of Christ, His atonement for sin, resurrection from the dead, the work of the Holy Spirit during the age of the Church and the blessed hope of Christ's climactic return.

These doctrines, the very essence of revealed religion, are ignored or rejected by Modernism. It would reduce Christianity to the level of other religions. It would substitute humanitarianism for supernaturalism. It would change churches into social clubs.

Modernism regards the Bible as a com-

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pilation of average manuscripts—some good, some bad . . . some important, others unimportant.

It regards sin as an ailment of the mind to be treated, inherited perhaps from the lower animal kingdoms, instead of treason against the government of God resulting from the fall of man, to be destroyed by the power of Christ's atonement.

Modernism rejects the doctrine of the Virgin birth and the deity of Christ. It says Christ was only divine in the sense that all men are divine.

Modernism rejects the miracle. It undertakes to cast Christianity in the molds of natural law.

Try to imagine the Christian religion with its supernatural content removed. What's left is Modernism!

Turn please in your thinking to Colossians 2:8 and I shall read this verse from the Weymouth translation. It fits the present situation in the Church life of America.

"Take care," said the apostle Paul. "Take care, lest there by any one who leads you away as prisoners by means of his philosophy and idle fancies, following human traditions and the world's crude notions instead of following Christ."

Christianity ascribes its origin and continuance to the person of Jesus Christ. He is both its founder and permanent head. Not only who *was*, but who *is*!

He lived and worked in the past. He lives and works today. Christianity is as dependent upon Him today, as in the days of His flesh.

Buddha, Mohammed and Confucius might be forgotten and the religions they founded remain essentially the same. They bequeathed a code of ethical principles to their followers. The relation of Christ to Christianity is quite different. He promised to be with His disciples even to the end of the world.

According to fundamental Christian belief, Christ not only points the way to God . . . but He is the way. Modernism errs in presenting Him as a mere pattern or example for unregenerate men to follow. There is no way that this can be accomplished. Man by nature lacks the essential qualities of character.

Christ, omnipresent, in the Holy Spirit, imparts eternal life to the recipient of divine grace. He is the life. The relation of Christ to the Christian is that of the vine to the branch. Where He is ignored, forgotten or presented only as a good man, Christianity in the real sense does not exist.

There need be no quest for truth where

the presence of Christ is enjoyed as a living reality. He is the truth.

John quotes the divine Saviour as saying: "I am the way, the truth, and the life."

Herman Bavinck says in his theological treatise on "The Philosophy of Revelation" . . .

"The peculiarity of the Christian religion, as has often been shown, and acknowledged even by opponents, lies in the person of Christ. All other religions are independent, to a certain degree, of their founders, because these founders were nothing more than their first confessors. But Jesus was not the first Christian; He was and is the Christ.

"Christianity is now as dependent on Him, from moment to moment as when He trod the earth. Christianity, according to its own confession, does not exist through the strength and fidelity of its confessors, but through the life and will of its Mediator."

Liberal Churchmen have made the mistake of trying to harmonize Christian thought with false claims made for the theory of organic evolution. When Charles Darwin published his "Origin of Species" in 1859, he transformed an idle speculation into a social philosophy. He placed man on an escalator, starting in slime at the water's edge, lifted him out on the bank, up through the jungles and finally to his present position.

Which of course wasn't the way it happened at all!

A small boy was told by his teacher to write an essay on evolution. He said man was first a tadpole, next a water puppy, later a land animal and after that a monkey. Then he said that man and woman both sprang from the monkey, but the woman sprang the farthest!

Something seems to have gone wrong with the escalator. Two world wars have arrested the alleged evolutionary progress

which Darwin and his followers visualized. If I read the newspapers correctly, the evolutionary hypothesis appears to be working backwards.

Dr. Davies, a well-known Christian



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scholar, puts it this way in his book on "Orthodoxy." . . .

"The great war caught liberal Christianity unawares. It administered a nasty jar to its whole scheme and outlook. One thing stands out with tragic clearness: the complete and utter bankruptcy, of Modernism and liberal Christianity."

Contrary to the theory of evolution, man's natural gravitation is downward, not upward. This is because of the fallen state of our humanity. Only an act of supernatural intervention in a human life can reverse the order. This involves a divine biological process called the *new birth*.

Said the Christ: "Ye must be born again."

The theory of evolution, which eliminates the Creator and reduces everything to natural law, was first introduced into public schools. It later entered Church schools and finally poisoned the religious thought of the denominational world.

I hasten, however, to say that there are notable exceptions. Many Pastors have been willing to accept small pulpits in isolated communities, rather than bow the knee to the Baal of Modernism and sacrifice their message. A large segment of Christianity in America has retained the faith. But the general trend is toward negation and doubt.

If the theory of evolution is true, then man came from lower orders of life and gradually reached his present state by natural growth. There is no place for the fall of man in this hypothesis. Man fell up for millions of years . . . instead of down, through the original sin of Adam's race!

No fall, no sin. No sin, no need of a Saviour. No Saviour, no cross. No cross, no resurrection. No resurrection, no Christianity.

Moreover if evolution be true, the Lord Jesus Christ had an animal ancestry. The blood that coursed through His veins, to be shed for the sins of the world, was inherited from the animal kingdom.

These are logical conclusions to which

Modernism takes us. *The Defender Hour* is committed to the task of helping save people from this abyss of atheism.

Modernism, like atheism, offers no hope of a future life. On the other hand, uncounted millions have left the body in triumph over death, because they found the holy faith dependable and secure.

I recall some years ago being scheduled to deliver an address on a certain evening in the northern part of Kansas. I received a long distance telephone call during the day saying that my aged grandmother was dying and that if I wished to see her, it would be necessary to come at once.

I cancelled the speaking engagement and hurried to my home in Wichita. Granny was still alive and she knew me. The scene was angelic. The snow white sheets and pillow cases, the white hair, the beautiful but wrinkled face. Granny was over eighty.

I knelt beside the bed. I kissed her forehead. Granny smiled. I held my Bible where she could see it. She nodded her head in the affirmative. I knew she wished me to read.

I opened to the 23rd Psalm and read: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

The expression on Granny's face was that of peaceful bliss. A little later she raised her hand and speaking with great effort, uttered just two words, "Blessed Jesus."

And her heart was still.

"Absent from the body, present with the Lord."

Friends of the listening audience, I have never yet found anything that I would be willing to accept in exchange for this faith. It satisfies the deepest needs of the human soul. Amen.

This is Gerald B. Winrod speaking

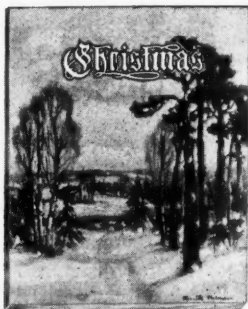
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under the auspices of the Defender Hour . . . thanking you for listening and, until next Sunday morning at this same time, saying, "May God bless you all."

QUESTION AND ANSWER

Question: Does Genesis 12:3 mean that nations which criticised Jews went down?

Answer: Many nations have fallen for not opposing the Jews until they were so firmly entrenched in government, that they engineered its overthrow and collapse. No nation ever showed the Jews more kindness than England. Yet the British Empire is cracking up before our eyes. The United States has catered to the Jew, almost exclusively, during the past sixteen years. Yet during this time, our Country has degenerated so rapidly, morally and spiritually, that we are today in danger of collapse because of corruption in the political realms.

When the Communists overthrew Russia and set up their Communist government, approximately ninety per cent of the leaders were Jews, and they still have large representation in there today. Russia is the only country that has a law against "anti-Semitism." There is a death penalty for any who dare criticise a Jew in Russia. A similar law is being proposed for the United States. Russia certainly "blessed" the Jews, if catering to them is blessing them! On that score, God should have blessed Russia if Genesis 12:3 means the Jew instead of Christ.

Can any intelligent person say that Russia has been blessed? Russia — where millions of Christians were murdered in cold blood, nearly all the Churches were closed, the Bibles burned, Christianity outlawed? Is this the blessing God promised through Abraham? God blesses the nations that bless Christ.

— Dr. W. D. Herrstrom.

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Washington Parade

HELLO Defender readers!

This is Upton Close watching the parade of Washington events from Capitol Hill, reporting by radio on Sunday evenings . . . and again this month through the columns of your favorite magazine.

1. Scare and Spend.

The formula of the Roosevelt Deal expressed by his evil genius, Harry Hopkins, was "tax and tax, elect and elect." The formula of the Truman Deal, provided by Dean Acheson, is "scare and scare, spend and spend."

Even bi-partisan Republican Senator Dulles reported on the floor of the Senate, it had been suggested at the Paris meeting last June, that the "American people be kept artificially alarmed until they had voted arms for Europe."

I was unable to find a Congressman on the Hill who honestly believed that giving a billion dollars, plus a half billion's worth of war assets surplus, to European governments, would actually create enough military power in Western Europe to contain Russia or do more than tease Stalin.

The Administration railroaded the act through the Senate. The announcement that Russia has the bomb (which was secretly made in Blair House last June) caused the House to cave in, after it had insisted on wasting only half the amount. That's the way things were done throughout the 81st session.

2. Another Piece of Blackmail.

Simple logic, provable by consultation with honest Europeans, is that no re-arming of the European nations, done even at a cost of one hundred times a billion dollars or in a space of five years



Upton Close

with unlimited money, could possibly make Western Europe safe from a Russian drive to the English Channel. Whether or not Stalin has factories to produce atom bombs, there is no doubt that he has German experts training rocket guns on every important European city.

Now our internationalists want to put a stock pile of our atomic bombs in the British Isles. What does this do to the re-arm Europe theory? If we can stop the Russian march by bombing, we don't need to re-arm Europe; if we cannot, we will lose Europe and what's left of any stock pile. The whole scare turns out to be another piece of blackmail—just an-

other dishonest way to get more money for the Socialists in Europe.

The logic of Russia having the atom bomb is simply that Western Europe, and perhaps Britain, will have to submit with a pretense at neutrality in case the two giants start fighting—in the hope that the United States and Europe will carry on their war long distance, and not annihilate the nations between them.

Major General J. F. C. Fuller, British military historian, has remarked on how much better off Europe would be, if America had not intervened in World War II. Winston Churchill was credited with a similar remark after World War I.

If the two giants start to fight, the peoples of the European nations and Britain will insist upon staying out, which would mean complete destruction for them. Europe's politicians would immediately adopt the idea, that with Russia and the United States mutually destroyed, their governments could re-establish empires in the world.

Honest military men are now saying that our multi-million dollar radar defense system, is useless against stratosphere attack. The culminating touch of irony is Senator Wiley's warning to the desk brass in the Pentagon Building, that their monstrous quarters provide the juiciest target in the world. The boys have no way to defend their huge club, nor have they the gumption to scatter.

I believe this is the silliest age in history. The Soviet dictators cling to their idea that the United States will collapse economically. When Britain announced her latest and worst crisis, the Kremlin boys said: "This is it." Then we suddenly "discovered" that the United States

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was having a little business lift instead of a depression.

Just as Stalin's boys were becoming discouraged, coal, steel and automobile unions threatened our prosperity. Now, each of the rivals is waiting for the other to collapse.

For this reason, a rise in business prosperity in the United States will do far more to stop Russia than the re-arming of Europe. Reducing taxes, ceasing to spend and waste, would lift business. But the Truman Administration causes the exact reverse, because politicians must have billions to spend to buy votes.

3. Sanity vs. Treachery.

Meanwhile the misuse of Germany reaches a climax in which the new German administration, set up under our wings, is able to stay in power only by proclaiming opposition to our occupation policies.

Investment capital is afraid to go into Germany because of the constant threat of war between the United States and Russia, which would wipe it out. As a matter of fact, this prevents investment anywhere in Europe. The war scare and Acheson's "Point Four" (encouraging American investment abroad) cancel one another—just one of the scores of contradictions in our government policy.

The broken down American taxpayer is being asked, nevertheless, to underwrite the investment and profits of American billionaire corporations, which Acheson wants to go into foreign fields. The National Association of Manufacturers indicates that it is willing, provided American taxpayers repay what is lost, destroyed or confiscated! A good many persons, including many NAM members, have wondered about this organization!

A petition was circulating around the Senate during the closing days of the 81st session, to ask the President to stop the dismantling of German industry completely and at once. It was signed by many Democrats, even New Dealers. A

military officer, just returned from Germany, helped collect Senatorial signatures—an unusual spectacle, indeed.

While the State Department says, "How terrible that Russia should have the bomb!" Senator Hickenlooper points to more leaks that have aided our rival, and the Un-American Activities Committee threatens to reveal the identity of "Scientist X" who spied for the Russians.

I can testify that months before the atomic bomb was revealed, F.B.I. men were assigned, at the peril of their lives, to burglarize back atomic bomb information from Russian spies, whose freedom to spy, sprang from White House favoritism.

In one thing only, Russia is expected to be behind us by 1951, the date set by military staffs for the "big blow." That one thing is oil. So, to be "logical" Dean Acheson sends oil drilling machinery to Russia!

We may deduce that Russia would begin a war against the West, not with a march through Western Europe, but through the Middle East to the Mediterranean. This will give her a bulk of the world's oil supplies. Her row with Tito is by way of testing the Mediterranean picture.

Our strategists say that we could not conduct a first class war without the oil of Arabia, which we now must have to supplement even peace time supplies from the Western Hemisphere. Without Arabian oil, Western Europe would be paralyzed—our factories have not enough fuel to make atomic bombs. Russia's first move would be on the world's supplies, which she now flanks.

4. Report From Europe.

Into the list of this Administration's contradictions, throw ECA Administrator Paul Hoffman's: "Our problem is not only to get Europe on its own feet, but off our backs," against the report of an official just back from Europe who held an administrative position with ECA.

He says: "Our American gift goods go

. Defender . . . 11

to foreign governments. They tack on the highest possible price and sell to their own people. With the proceeds they pay interest on gold bonds. Thus our gifts go to take care of the debts they have accumulated and continually increase. With what is left they add to their officialdom—the ever-increasing bureaucracy of Socialist governments. I've found that the people in European countries do not know that they are receiving help from America. The goods or money go direct to governments, and end up in the hands of the same international bankers, among whom Secretary of State Dean Acheson's own firm may be numbered."

Our observer's report referred particu-



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12 . . . Defender .

larly to German external assets in Austria, and reparations deals by the Allied Commission. He says huge cartels are delegated to administer these assets. They are pillaging Germany.

For example: A cartel named Alpine Montan bartered Austrian steel to the Italian Acciai Milan for cork, but Italy's money fluctuated during the transaction, giving Acciai Milan eleven million lire profit above the original intention. Holders of the company's gold bonds, the same international bankers who get everything, took that gravy.

Says our informant: "Most of the Socialist governments in Europe would have fallen long ago, by the will of their own people, if we had not been supporting them. DeGaulle's party in France and Churchill's party in England, both free-enterprise parties, would be back in power but for our aid to Socialist governments.

5. Working Both Ends Against the Middle.

Acheson's law firm, of which Alger Hiss' brother is still a member, is now negotiating loans, says our informant, promoted under the Marshall Plan, ECA, Arms for Europe, etc. These negotiations are conducted with our Western European allies, with Communist Tito, and go as far afield as the new Communist government of China.

Acheson has been made custodian of the seventy-five million dollars for China, inserted into the Re-arm Europe Act. This appropriation was put in by Congressmen, who wished to help Chiang Kai-Shek against the Communists, but thanks to Tom Conally, it has landed in the hands of our Chiang-hating, Communist-coddling State Department!

"Double Ten Day" (tenth day of the tenth month) used to be the proud holiday of China's nationalism. Now it is a day of mourning and of remembering how reformers who compromise with Socialists, as did Sun Yat Sen, wreck a nation. If Socialists take the United States, our Fourth of July will become a day of mourning—and even the mourning may have to be done in secret.

Says our informant: "The Administration is not only building up those who would destroy us, but is making enemies

of the self-reliant people in England, France and other countries who could be our friends."

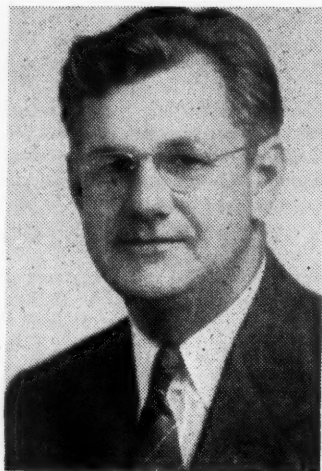
The pay-off is—if Fulton Lewis's revelations are correct, that part of the commissions earned by Dean Acheson's law firm by negotiating loans of American money which he scares Congress into appropriating, are being used to defray the trial expenses of Alger Hiss, who is suspected of betraying his Country!

6. Pension Plan for Syndicalism.

The big development in our march toward Socialism *inside* the United States, is the union move to get pensions as part of wages. The two most important angles of this move, adopted by Reuther, Murray and others from John L. Lewis have been overlooked.

They are: 1. The desire of labor leaders to hide from view the syndicalization of U. S. industry. 2. Their farsighted mistrust of "social security" in a welfare state.

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(Editor's Note: Due to a typographical error Mr. Bareis' address was recorded last month as Billings, Montana . . . Whereas his home is actually Billings, Missouri.)

Let industrialists and consumers take note that the scheme for pension funds maintained solely by the employer, will be the most costly and insidious move against free economy and enterprise yet introduced. For each industry to take care of its own manpower sounds well. But in reality this actually syndicalizes each industry which adopts it. Some corporate entity must be responsible, and so held by the state, for care of the workman of every employer in an industry.

Be he success or failure, producing at high cost or low—be he bankrupt—the going concerns will have to be earner for those which go bankrupt, and the labor union or the government, will have to collect and disburse this additional obligation. Whoever does assume it, will before long literally control the operation of the industry, perforce fixing costs and prices. Any pretense at competition must disappear. This would be the end of free enterprise.

And mark this: Tacking social security benefits on to price of the commodity for the consumer to pay, the employer to collect, and the labor union to disburse, is the way of hiding completely from the worker that he himself is paying. So long as he had to face larger and larger deductions from his pay envelope, Socialism was braking itself to a stop in this Country, for the workman is approaching the point of rebellion against deductions. Now, we have introduced the really clever scheme of persuading him that he can get something for nothing.

If industry lets this be slipped over, the more fool industry!—private enterprise is signing its death warrant. Any straight pay increase would be cheaper.

"Something for nothing is usually nothing for something in the end." This is a true definition of Socialism.

I might close with the observation that: Self-respecting minds ought to be getting sick of the liberal shibboleth that "free enterprise is on trial everywhere in the world." Actually, Socialism is on trial everywhere in the world—and proving itself a blood-sucking parasite on what remains of healthy free-enterprise anatomy.

Elections are coming. Let real Americans roll up their sleeves and get out and fight!

Yours truly,

Upton Close.

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The Richey Evangelistic Association is a soul-saving enterprise, serving both at home and abroad . . . committed to the task of giving out the Gospel "in the demonstration of the Spirit and power" . . . with more than a quarter of a century constructive work to our credit.

The eyes of the organization have always been turned out, toward the "regions beyond." The world is our parish! We try never to pass an opportunity to broaden the scope of service rendered. The load is sometimes heavy, but by God's grace we move in only one direction—FORWARD.

Divine guidance is a demonstrated fact with the Richey Evangelistic Association. The Holy Spirit's ability to open and close doors, in answer to prayer, often amazes us. Our ministry is anchored in prayer. But we feel the need of more prayer-partners . . .

CURE FOR COMMUNISM

The forces of international atheism are organized. If America enjoys a degree of relief from the curse of Communism, it is due to the nation's Christian background.

Rugged faith, and rugged evangelism, made the United States a great, prosperous and powerful country. These virtues must be perpetuated, if we wish to avoid the tragic fate which Christians in other parts of the world are now suffering.

Missionary opportunities are disappearing in countries, like China, where the flag of Moscow rises. The Gospel of Jesus Christ acts as a preservative power against atheistic Communism. God's love in the heart of man, makes red hatred impossible.

"AN OPEN DOOR"

The Richey Evangelistic Association was recently able to contract for the purchase of a radio station in El Paso, Texas . . . at a price which is only a fraction of its actual financial value.

There are several army garrisons within easy range of the station's coverage. Thousands of young men are taking their training in these centers. Many, from Christian homes, enjoy Gospel music and messages. Others, not favored with righteous family influences, need to hear such programs.

The opportunity of bringing the Gospel to these boys is too great to be passed by. Everyone has access to a radio in one way or another. Persons who know garrison life understand the temptations which such boys face. No one knows what dangers the future may hold for them.

"How shall they hear without a preacher?" Romans 10:14.

The purchase of this station places before us, a congregation of approximately a million souls daily, counting the metropolitan population of El Paso. We will feature religious programs. This is truly "an open door"—like that mentioned in Revelation 3:8.

A MISSIONARY GATEWAY

Situated on the border of Mexico, the new station becomes a "Missionary Gateway" to the Latin-American countries, where opportunities for preaching the Gospel are gradually improving.

Only recently I attended a great Gospel rally in Mexico City, attended by Christian workers from all Latin-American countries. The feeling against Gospel preaching is moderating. We must work fast and avail ourselves of every opportunity. It is impossible to overestimate the importance of this new undertaking.

World events are moving with breath-taking speed. The shadows of the age are lengthening. "The night cometh when no man can work." What we do for Christ, must be done now.

By a miracle, the down payment for the new Gospel station at El Paso was supplied. We are now faced with the task of raising another \$5000 immediately to meet approaching installments.

PRAYER-PARTNERS SOLICITED

We urgently need the help of praying Christians. Prayer and sacrificial giving now, may help true-hearted Christians avoid future suffering. What would our brethren in Communist-dominated countries give, for such an opportunity, to help advance the Cause of Christ?

Your gift will be accepted with heartfelt thanks, and promptly acknowledged. Some will no doubt be able to send offerings in the higher brackets—\$50 and \$100. But contributions of \$1 and \$2 and \$5 will be appreciated.

Pray for us in this important radio venture, that the Lord who began the work, will see it through. We are seeking new friends and prayer-partners—to work WITH us and to pray FOR us.

Faithfully yours,

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The remarkable recovery of this precious boy, after being given up to die, is sufficient to condemn, as enemies of humanity, those responsible for keeping Dr. William Frederick Koch's discoveries from the world.

Dr. Koch's opposition is discussed . . . and the fundamental principles of his system are set forth in an astounding new book entitled, "The Birth Of A Science."

His discoveries have opened new vistas to medical science, as revolutionary as the discovery of atomic power has been to physics.

Pioneers may always expect to encounter prejudice. But Dr. Koch's difficulties are accentuated, by sinister interests, who have personal and monetary reasons for keeping the public in the dark, regarding his ministry for the relief of human suffering.

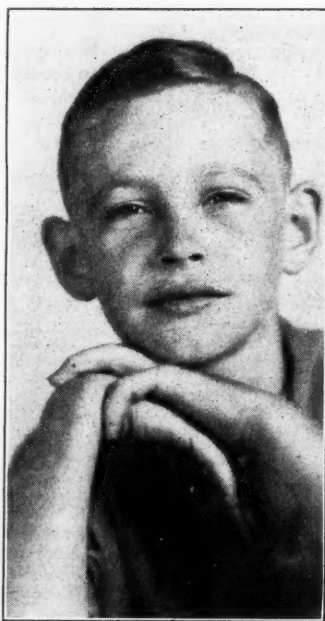
Dr. Julian F. Baldor of Tampa, Florida . . . the physician who administered the Treatment to Ted, says:

"This case is particularly amazing due to the fact that the disease involved is considered one of the hopeless diseases which cannot be cured by medicine or technique. It makes us realize the value of the vast amount of research made by Dr. Koch and his fellow workers under the strain of persecution and opposition."

Ted, who lives in Barnwell, South Carolina, was given up to die. His parents, Bible-believing Baptist Christians, heard of the Koch Treatment through a

friend and were advised to take him to Tampa.

"The State," a daily newspaper of Columbia, South Carolina . . . published an article explaining that Ted's parents



Ted Singletary

were without financial means to avail themselves of this last ray of hope. Funds were raised by popular subscription and the lad reached Dr. Baldor's hospital in an ambulance, February 12, 1949.

"This boy has a history of repeated transfusions, 53 in all, in a short period of three months," says Dr. Baldor. "On account of the disease, Lymphatic Leu-

kemia, he was depressed, unable to walk, suffering and frightened, with no encouragement or hope for recovery.

"There was an offensive odor from his mouth from which profuse hemorrhage came by way of the gums. Shortness of breath existed to such an extent that he was unable to answer our questions. His skin was sallow with bloody purple spots all over his body. The onset of these manifestations were acute in character.

"Teddy was a healthy child up to the time he was attacked with chills and pains in the extremities, anemia and enlargement of the glands in his neck and of the spleen and liver.

"On February 27, 1949, I gave this boy one dose of Dr. Koch's preparation, called Glyoxylyde. A week after the administration, he went back home, this time in his family's car. At the time of his discharge his temperature was normal and the abdominal distention, part in the spleen region, was decreased considerably, as were the glands of the neck region.

"His bloody skin patches were absorbed and finally disappeared. Nine weeks after he received only one dose of Glyoxylyde solution, he returned to Tampa for a check up. At this time he was able to walk and very happy to do so with twelve pounds gain in weight."

"On July 23, 1949 a second check up was made in our hospital . . . He had gained twenty-five pounds."

(The above quotations are taken from a comprehensive report on the Ted Singletary case prepared especially for *The Defender* by Dr. Baldor. Persons wishing the complete text of this informative document may send 25 cents for one copy . . . or \$1.00 for ten copies.)

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Following Ted's recovery, he was taken to Columbia, where he thanked officials of "The State" for what they had done. Thereupon, the newspaper published the following story, June 17, 1949:

BARNWELL BOY MAKES COMEBACK FIGHT AGAINST DEADLY LEUKEMIA

That old saying "he may be down but never out" was never truer than in the case of 11-year-old Ted Singletary of Barnwell, who is now apparently on the road to recovery from one of the most dreaded and deadly of childhood diseases—Leukemia.

Although doctors had said he was dying several times, Ted continued his courageous fight against the disease and came to Columbia over the weekend to express his gratitude to "The State," for a story it carried that led indirectly to his improvement, and to the many persons and organizations who aided him in his fight.

Ted's case was first diagnosed as Leukemia September 23, when his family was awakened during the night by a noise in his room. He had had some teeth pulled that day and when his family went to investigate the noise they found him bleeding profusely.

He was immediately taken to the Tri-County Hospital at Orangeburg and his case diagnosed as Leukemia and a call was sent out for blood. The response was tremendous from Orangeburg and Barnwell and the surrounding area.

However, Ted's case appeared hopeless and several times he lapsed into a coma. For one period of three straight nights, it was thought that he was dying.

Ted's case was finally brought to the attention of "The State" and on January 26 a story was carried on his courageous fight. One of the persons who saw the story was Mrs. Johnnie Love of Columbia who knew of a doctor in Tampa, Florida, whom she thought might be able to help Ted. She communicated with the family and on February 12, Ted went by ambulance to Tampa and was given a shot by the doctor, who says that if the Barnwell youth takes care of himself there is no reason why he cannot live a normal life.

Eleven years old on December 2, Ted is in the third grade but has never been able to attend school for a full term. He had spinal meningitis when he was two years old and since September 23 has had 53 blood transfusions.

In looking back over those days when it appeared that there was no hope for him, Ted now admits that a lot of times he thought he would not get well. At

those times he said he would "feel real bad," and just wished he would get well.

Each night he prayed and asked God to help him and now he thinks God has answered his prayers.

His uncle by marriage, W. H. Grimes, who brought Ted to Columbia, said the youth bled the entire trip to Tampa but now has a hemoglobin of 59 and a two-minute blood clot. Since the treatment, Ted has gained 18 pounds.

The youth was taken back to Tampa for a checkup, but the doctor said that he did not need another treatment then. The next checkup is scheduled for July 1.

In speaking of the persons who aided him, Ted said, "I want to thank them and I appreciate everything everybody has done for me. I am glad I went to Florida and took that shot and I will soon be well."

Ted said he wanted to especially thank the persons who gave him transfusions and the persons who offered him blood but had the wrong type, the doctors and nurses at the Tri-County hospital, the persons all over the State who sent in contributions both large and small and the persons who sent him cards and letters.

Although there was some skepticism

in Barnwell over the benefits Ted would derive from a visit to Tampa, when the community learned that he was going, practically everyone in the area offered assistance. Papers were passed around, benefits were held and various other offers of aid were made.

(This concludes the press account in "The State" of Columbia, S. C.)

* * *

OTHER Southern newspapers have published detailed accounts of Ted's recovery, including one in Augusta, Georgia . . . which contains the following ironical paragraph:

"One doctor said that as soon as word of the apparent cure reached Augusta, he had been watching for detailed information to appear in the medical journals. But so far, he said, no mention has been made."

This statement must be accepted as a damning admission of the censorship, imposed against Dr. Koch's beneficent service to mankind, by Dr. Morris Fishbein and others of Jewish nationality—who, failing to control Dr. Koch, have tried in every conceivable way to destroy him.

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Defenders, Inc. . . . Wichita, Kansas

ANALYSIS OF W

THE DEFENDER carried an article in June, 1947 entitled "The Anti-Defamation League Must Be Dissolved."

Attention was called to Major Robert H. Williams' astounding, documented report, "The Anti-Defamation League and Its Use in the World Communist Offensive." Some of the questions asked and answered in the article were as follows:

How has Communism been able to infiltrate so many Churches, clubs, schools, civic bodies, political groups, labor unions and other organizations?

By what means have the minds of millions of American citizens been softened to the point of accepting Red propaganda as fact?

How are newspaper editors, radio op-

erators, lecturers, writers, preachers, school teachers, college professors and others who contact the public *secretly controlled*? Who controls and directs the left-wing newspaper and radio commentators who deposit the strychnine of Red propaganda in their interpretations of the news?

How was Franklin Roosevelt kept in power so long?

Is there a Hidden Hand moving stealthily behind the scenes, deceiving good people who love America? . . . Truth demands that this question be answered in the affirmative.

In the light of its vicious record and sinister performances, the Anti-Defamation League of B'nai B'rith cannot deny major responsibility for the leftist movement, which has already brought a curse

upon our Country. The American people have been caught in a web, spun by a red spider. Security reasons demand that this Gestapo shall be exposed, destroyed, and its leaders brought to book.

Prophetically, the scheme must be recognized as the "mystery of iniquity," described in II Thessalonians. Fortunately, the apostolic writer explains in the same verse, that the Holy Spirit "hindereth and will hinder, until taken out of the way."

Christian discernment of, and opposition to, this anti-Christ underground, must be attributed to the enlightening presence and power of the Holy Spirit.

The League maintains a large staff of expert character assassins capable of ruining by psychological warfare, the average man or woman in public life, who does anything it disapproves.

Major Williams relates the following personal experience:

"The editor of one of America's great dailies told me that local Anti-Defamation League representatives called on him, bringing along an expert from their Chicago headquarters. Their request was that the newspaper should never mention certain men favorably. Beyond that they were vague as to demands.

"In this way they made it plain, I was told, that they were putting in their presence to alert the editor not to offend them — a kind of hooded censorship.

"The editor recognized that they could withhold enough advertising to cut deeply into the paper's revenues, perhaps bankrupt it, and that they could smear him till he would have to leave town."

Something is wrong when a privately operated secret police can tap telephones, rifle mail, harass patriots opposed to Communism . . . build a case against a group which includes several Bible-believing Christians, have them arrested on the false charge of sedition and taken to Washington for prosecution, name the prosecutor, cloak the attack with government authority and arrange for the entire proceeding to be financed out of taxpayers' money . . . then finally, after keeping the victims under indictment five years

Today Jews Hear Drive Bool

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On Bias Criticized

Arthur Garfield Hays Says: 'More Harm Than Good'

Arthur Garfield Hays, general counsel of the American Civil Liberties Union, asserted yesterday that laws and organizations seeking to curb the growth of anti-semitism and penalize its expression "do more harm than good."

Speaking at a luncheon given by the New York Chapter of the American Council for Judaism at Town Hall, 123 West Forty-third Street, Mr. Hays named the Anti-Defamation League of B'nai B'rith and the Zionist Organization of America as organizations doing harm. He said he favored a fair employment practices act which would operate through persuasion and publicity, rather than compulsion on employers to hire persons they do not want.

"I expect to be vilified for my statements," Mr. Hays said. "That is another objection I have to these organizations. They vilify people who dare say anything about intolerance different from the organization viewpoint. Their purposes are laudable, but I disagree with their methods."

Shaw's Politics

A new biography of Bernard Shaw, G. B. S., by on the Whittle Mr. Irvine, pro Stanford University, what extent of his time, as he shaped it, fifty years of his private revolutionary last fifty he has institution." Alt emphasizes the Shaw's politics his relation to his views on tion and the t also discusses theories on an

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WORLD TRENDS

and ten days, see the case thrown out of court by a judge who calls it a "travesty on justice."

The Anti-Defamation League is intoxicated with power and must be liquidated — for the good of America. Its leaders are resourceful and may not be expected to give up easily.

A well-known editor, radio speaker and author recently called on Meier Steinbrink, president of the League, and came away with this impression: "Steinbrink is a bigot of the most pronounced type. He considers himself infallible. His mind is cast in the mold of a jurist whose every decision must be taken as a fiat. I have never talked with a more intolerant man."

* * *

THE GESTAPO was able many years to operate in deepest secrecy, striking from behind Gentile fronts. It succeeded, for instance, in building the sedition case and convicting the victims in the public mind by systematic smearing, without exposing its hand. But the facts finally came out.

Now that the truth is becoming known, many Jews feel the League and similar B'nai B'rith organizations have "had their day" and should disband.

This attitude was reflected in a speech by Arthur Garfield Hays, delivered before a Jewish group in New York City, October 26, 1949. Mr. Hays, himself a Jew, deplors the opposition which American Jewry has succeeded in building up through Anti-Defamation League practices. A photographic reproduction of a press item, reporting the meeting at which he spoke, appears on page 16 of this *Defender*.

Public pressure for relief from this intolerable situation created by Jewish leaders, became so great upon members of Congress during the last session, that a bill was introduced to outlaw the entire outfit and banish it from the United States.

The proposal, bearing House Resolution Number 6519, came too late for consideration by the 81st Congress . . . but will be taken up again in the next session. Public hearings are anticipated, believing that when the people learn the truth, quick and decisive steps will be

taken to correct the abuses. . . . Those sponsoring the measure refer to the League as a "Jewish KKK," and insist that it is a far greater threat to America and our free institutions than any similar organization the Country has ever known.

81ST CONGRESS
1ST SESSION

H. R. 6519

IN THE HOUSE OF REPRESENTATIVES

OCTOBER 19, 1949

Mr. RANKIN introduced the following bill; which was referred to the Committee on Un-American Activities

A BILL

To prohibit membership in, or participation in the activities of, the Anti-Defamation League.

- 1 *Be it enacted by the Senate and House of Representa-*
- 2 *tives of the United States of America in Congress assembled,*
- 3 That it shall be unlawful for any individual to be a member,
- 4 or to participate in the activities, of the un-American sub-
- 5 versive organization known as the Anti-Defamation League.

- 6 Any individual who violates this Act shall, upon con-
- 7 viction thereof, be punished by a fine of not less than \$500
- 8 or by imprisonment for not more than five years, or by
- 9 both such fine and imprisonment.

FROM PAGE 2

every living thing," for the whole world has an open-handed God. Rain descends on the just and the unjust. God hears the cry of the raven. The young lions are fed their meat in due season. But the basis of our Christian thanksgiving is much deeper.

He not only provides us with material things, but we can rejoice that "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Our experiences may be fat or lean, or discouraging . . . but the great fact of redemption remains. Thanksgiving Day suggests something for the child of God which completely transcends the position of the worldling.

If we were to measure our benefits solely according to material comforts, it would be impossible to enter fellowship with the Pilgrims of old. They placed proper emphasis upon eternal values. In order to feel at home with such spiritual aristocracy, we must put *worship meaning* into Thanksgiving Day. And this implies something more than devouring a turkey!

First, like the Pilgrims we can have a sense of God's watch-care over our lives. How necessary this is, in a troubled and dangerous age! When Pilgrim fathers landed on the sandy shores of Massachusetts, behind them was a whole continent of wild beasts, wild men and dangerous things. Yet they had obtained a small beachhead, primarily for the purpose of religious freedom. The new and rugged land provided them something with which to nourish their bodies, and invited

them to worship God according to the dictates of conscience—without fear of molestation for this exercise of the soul.

They knew how precarious their situation might be, but God in whom they trusted, gave them a serene confidence. No doubt they looked about at the howling wilderness and saw how God provided for His creatures. They could have sung, had the hymn been written, "His eye is on the sparrow, and I know He watches me."

Second, with them we may thank Him for provision beyond creature comforts. The dumb brute eats and drinks and is satisfied; but man, unless he denies his nature, can never be satisfied with these things. He wants to know God.

*The thirst that from the soul doth rise,
Doth ask a drink divine.*

Let us live above the brute levels. Let us be thankful for those things which belong to our new nature as children of God and the great spiritual verities available to us.

Third, we should be thankful for the fellowship of believers, God has made possible. Our fellowship above is with the Father and His Son Jesus Christ . . . and our fellowship below is with one another in Christ.

Someone has described the sweetness of Christian fellowship as "a foretaste of heaven." I am sure, at this season, every true child of God will thank God for the Book in which we read: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Fourth, let us be thankful for victory—

even the victory that we enjoy in Christ, over this poor deluded world. We have a Saviour, an Intercessor and an un-failing Friend in the midst of chaos when everything human seems to be falling apart.

"In the world ye shall have tribulation," says He, "but be of good cheer; I have overcome the world." The heart of the believer fills with praise, wonder and thanksgiving as he anticipates the joys of the world to come. This knowledge causes the cares of this life to pale and fade into insignificance.

Perhaps we can learn a lesson from the little woman whose Pastor visited her on a Thanksgiving Day, wondering if she had proper food. Knowing that she was deaf, after knocking at the door he stepped into the living room and saw her bowed in prayer over a very meagre repast.

In concluding the prayer of thanks, she lifted her face toward heaven: "I thank Thee, God, for all of this and for Thyself beside."

Paul's hymn of thanksgiving is found in the first chapter of Ephesians, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love."

Then follows a long description of gratitude ending with, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ."


*Christian Thanksgiving Implies Complete
And Continuous Trust In God*

This is much easier said than done, for life is not all sunshine—even for God's child. It is comparatively easy to keep our faith and trust when all goes well. But when opposition assails and difficulties arise there is a tendency to murmur and complain.

I am told that my mother, who died when I was still a little more than a babe and who endured great sorrow, used to repeat along with her verses of Scripture the poem . . .

*Be still, sad heart, and cease repining,
Behind the cloud, the sun's still shining,
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days may be dark and gloomy.*

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She also would sing:

*He will hide me, safely hide me,
Where no storms can e'er betide me.
He will hide me, safely hide me,
'Neath the shadow of His hand.*

The supreme test of praise is trust. This is suggested by our text: "Giving thanks always." Trusting Christ puts a different light upon the sufferings of life. Trusting Christ when the physical fails and we grieve over loss of health . . . trusting Christ in the face of anxiety and death!

Not long ago I read the story of Elizabeth Prentiss, a chronic invalid who departed this life in Christ. The article said the days of her early life, free from pain, were few. As the years went on, sleeplessness added its burden. Yet looking on her Redeemer she was able to join Paul in thanking God for her affliction.

Out of depths of sorrow, she wrote a famous book entitled "Stepping Heavenward," to strengthen others who would pass the same way and know the suffering she was experiencing. It was she who wrote the beautiful hymn "More Love to Thee, O Christ!" It is strange but true that happy, carefree people seldom write hymns that bless others.

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BIBLE NEWS FLASHES
P. O. Box 438 Faribault, Minnesota

The story has been told about Harriet Beecher Stowe, who wrote "Uncle Tom's Cabin" and perhaps did much to precipitate the war between the States. There is pathos in her book, reflected from great sadness in her own life. We are told that she entertained a constant heartache.

She lived in Cincinnati and during that time, a fatal cholera epidemic came and took her youngest son. Later a baby was snatched from her arms, and finally still her eldest son, a freshman at Dartmouth, was drowned. Yet Mrs. Stowe's faith continued. Her trust remained unshaken.

She was to write a book to hasten the Civil War. In that war, a third son was wounded in the head at Gettysburg. He never regained a full and rational use of his mind. She was attacked and maligned and ridiculed and threatened; but in the

midst of all she wrote: "I thank God that there is one thing ringing through all of these years from the time I was thirteen years old, and that is the intense, unwavering sense of Christ's educating, guiding presence and care."

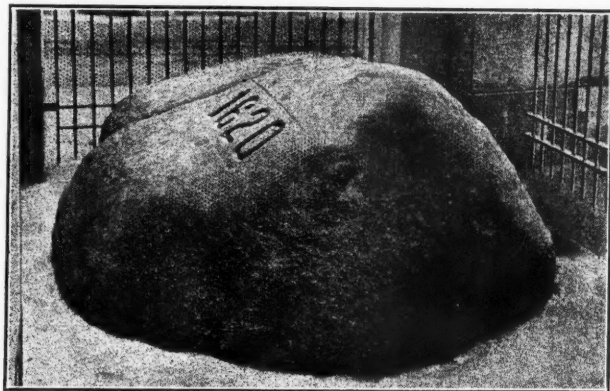
Her philosophy of life gave meaning to the injunction: "Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

What of Christian gratitude? What is our attitude? Dare we examine our minds, hearts, thoughts and imaginations at this season? Dare we look into His Word and discover ourselves?

Christian gratitude goes beyond mere thankfulness for material blessings. It lifts the soul out of that realm, sets it down in God's presence with an attitude of complete trust in His goodness, in spite of the disquieting events of life . . . and causes one to say with the Psalmist: "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

"Remove Not The Landmark"

Proverbs 23:10



Plymouth Rock

I OFTEN THINK of the first time I saw Plymouth Rock. Our party was in a state of expectancy. I hardly know what we expected to see.

We had heard and read and studied about Plymouth Rock. We pictured it as being something extraordinary. Something beautiful. Something colossal. We had looked forward to visiting this famous old landmark.

We drove thirty-seven miles south and east of the city of Boston. Finally we came to Plymouth Rock. As I say, I do not know exactly what we expected to see. But I do recall that we were disappointed.

Instead of something big and stupendous . . . something like Gibraltar, all that we saw was a little piece of granite, a mere boulder, perhaps the size of your

front steps. There was nothing striking about its physical appearance. Just an average rock lying at the water's edge sheltered beneath a canopy.

I stood there a long time that day leaning over the iron rail, gazing down, at Plymouth Rock. And I came to see in it more than a piece of granite . . . more than a boulder.

I came to see what Plymouth Rock symbolizes. My mind went back over more than three hundred years of American history. I visualized a frail vessel reaching land at that point on December 21, 1620. I saw a little group of Christians climb out of the Mayflower and change the boulder into an altar of prayer.

I saw people kneeling in prayer with upturned faces. I saw tears glistening down their cheeks. I heard them thank God for safe arrival in a new world which was to be to them a "land of the free, and a home of the brave." I thought of their reliance upon God, their faith in the Word of God, their belief in liberty, their enunciation of principles that were destined to make America great.

I came to understand what Plymouth Rock stood for! And the boulder became full of meaning to me.

—From a Defender Hour radio broadcast . . . by Dr. Gerald B. Winrod.

Great Words of Salvation

Dr. Oswald J. Smith . . . People's Church . . . Toronto, Canada

"It is not reformation but a creative act of the Holy Spirit whereby the believer becomes a partaker of divine nature."

THERE are five great words used in the Bible to set forth God's Salvation. These words are Atonement, Redemption, Justification, Regeneration and Reconciliation.

ATONEMENT

In theology the word covers all Christ's redemptive work, but in the Bible, and especially the Old Testament, it simply means "to cover." In other words, sin was covered by the sacrifices offered that God might pass over it until Christ died. The sacrifices, however, did not take away sins; that was done by Christ whom they typified.

Today we look, not forward to an atonement yet to be made, but backward to one already made, and, believing in that atoning death, we too, are forgiven, our sin covered, but covered by the blood, not of bulls and goats, but Christ.

He cried, "It is finished!" The work of atonement was completed on Calvary nineteen hundred years ago. Hence man is never, told to work out his own atonement. Christ alone was able to satisfy divine justice by making, Himself, a perfect atonement for man's sin. And when you, my friend, accept the atoning work of Christ, and put your trust in what He did for you, you are saved.

REDEMPTION

The word means "to deliver by paying a price." Three Greek words are used:

1. *Agorazo*, which means "to purchase in the market." The underlying thought is of a slave market. Man is sold under sin but is also under sentence of death. The purchase price is the Blood of the Redeemer who died in his stead.

Christ paid the price in full, entered the slave market, and freed every slave. Now arises the question, Will the slaves

go free? Do they want their liberty? Are they ready to accept what Christ has done for them?

The trouble is, many would rather be slaves. They love their sin, and refuse to leave the task-master, and enjoy freedom. But it is not God's fault. He has done His part. He has set them free. And so, my friend, you must make up your mind, whether you are going to continue in the slavery of sin as the bond-servant of Satan, or whether you are going to insist on your liberty and go free.

2. *Exagorazo*, which means "to buy out of the market." In other words, the redeemed are never again exposed to sale. God's salvation is eternal.

3. *Lutroo*, which means "to free by paying a price." In other words, "to loose." "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." (I Peter 1:18, 19).

Oh, what a price! But nothing less would do. God had to give His best in order to redeem mankind. Hence He sent His only begotten Son to die for man's sin.

JUSTIFICATION

It is the judicial act of God whereby He declares righteous one who believes on Christ. The believer has been in court only to find nothing laid to his charge, because Christ has already borne the full penalty for his sins. Hence, justification is wholly on the ground of Christ's work. It is by faith, not works.

Once a famous Frenchman was tried for a crime and found guilty. He protested his innocence to the last, but was sentenced, nevertheless, and condemned to life-long imprisonment. Some time later it was discovered that a mistake had been

made and that he was innocent after all. Immediately the President of the Republic pardoned him, and quickly the pardon was taken to the prison in which he was confined. Upon being presented to him, to the amazement of everyone, he refused it.

"I don't want a pardon," he exclaimed, "I am not guilty of any crime. How can the President pardon me when I am already innocent? I will have a new trial and be declared innocent, or else I will remain where I am. Away with your pardon. I don't need it." And there he stayed.

But before long his friends got busy. They demanded a new trial, a re-hearing of his case. At last they were successful. He was tried again, and the verdict rendered this time was "not guilty." He walked out of the court with his head up, and faced the world a free man, having been justified by the courts of France.

And that, my friend, is what God can do for you. Not because you are innocent, for "all have sinned" and are guilty. But because Jesus Christ bore the penalty of your guilt, which was death, died in your stead, took your place, and now, since your sin, all of it, has been imputed to Him, God can justify you, and account you righteous. In His sight you are "not guilty." You stand acquitted.

REGENERATION

It is not reformation but a creative act of the Holy Spirit whereby the believer becomes a partaker of the divine nature. It is the implantation of a new Life. Until this takes place there is no spark of divine life in any man. "Ye must be born again." It takes a new graft in an old tree to produce different fruit.

That is why reformation will not save you. For reformation cannot impart life.

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You may turn over a new leaf, live a good life, join the church, be baptized and confirmed, and partake of the Lord's Supper, but you are still unsaved, for God says you are "dead in trespasses and sins." And only life begets life. Therefore you must be born again, born from above. You must receive God-life.

Self-improvement will not give you life. You must be made alive, and that is the work of the Holy Spirit. It is a creative act, and is the result of faith. "Ye must be born again." It is not a *changed* life that you need, but a *new* life. You cannot patch up human nature, but you can receive divine life.

Have you, my friend, been born anew?
Have you ever been quickened into life?
Have you experienced regeneration?

RECONCILIATION

The word means "to change thoroughly from." For instance, from enmity to love. Man is to be reconciled to God, not God to man. Man is the rebel. And so Paul says, "Be ye reconciled, to God." God's love is shining on man's back, for man is ever going away from God. Hence, God beseeches him to be reconciled, to turn around, and be at peace.

Christian Heroism

Dr. David F. Nygren . . . Chicago

"The righteous are bold as a lion."
Proverbs 28:1.

SOME PEOPLE harbor the impression that a Christian should be timid, shy, soft, faint-hearted, white-livered, yellow-streaked and unmanly. That is a gross error. It takes good red blood to serve the Lord of Hosts. Lionheartedness is needed, as the above text indicates. Christianity is no religion for a coward!

As a matter of fact, some men lack the courage to become Christians. Talk about having "the pluck to pitch into a panther"—morally, some men do not have the courage to throw an insinuation at a mosquito. When it comes to the greatest of issues, such as deal with time and eternity, multitudes of mortals throw up their hands and ask for ice water.

Biblical narratives introduce hero after hero. Church history abounds with heroism. Missionary endeavor, past and present, is replete with deeds of valor. The greatest heroes of the first century were Christians.

The soldier on the blood-drenched battlefield shows courage, and for the split part of a second we do not dishonor his valor . . . but the battle against sin

on the moral battlefield of life is no less real and heroic than that against a human foe in arms.

It has been said that the blood of the martyrs was the seed from which the Christian Church sprang. The battle of Colloden, Scotland, April 16, 1746, which settled the fate of the house of Stuart, illustrates this point.

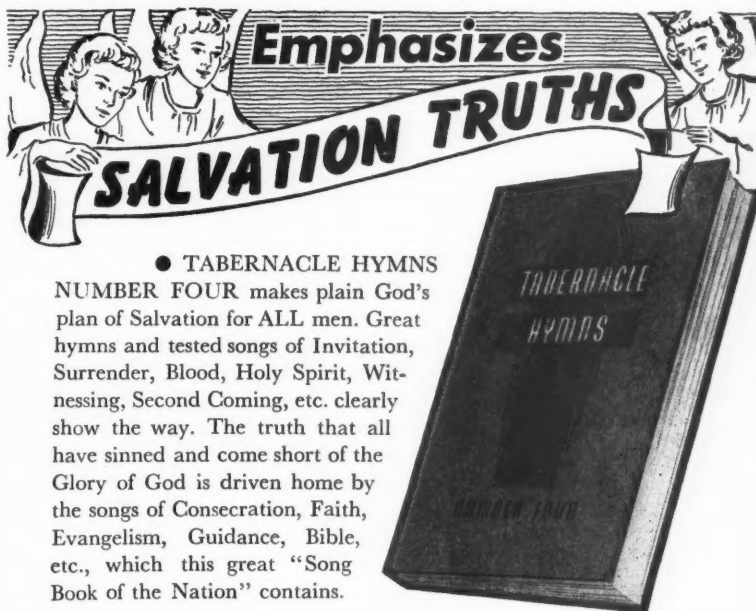
As the battle raged, the sands became saturated with the blood of the dead and wounded. A few months later there appeared, growing in profusion, carpet-like, beautiful little blue flowers of a kind unknown to botanists of the time. It so developed that seeds had lain dor-

Defender . . . 21

mant for centuries, perhaps for ages. Water could not coax them to life. A baptism of blood was needed to make them grow. The flower was named Colloden from the place where the blood was shed.

Again and again heroic Christians have sealed their faith with their own blood.

God give us mettle, grit, pluck, hardihood, fortitude, firmness, backbone, spunk, tenacity, lionheartedness, yea, Christian boldness!



● TABERNACLE HYMNS

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FOREIGN MISSIONS

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Pigs, chickens and other domestic animals have the run of the house. Food is scarce, especially after the times of drought. Precious children are often small, naked, pale and undernourished. Tropical diseases sweep the island and demand a relentless toll.

In contrast to the misery of the populace, the visitor who goes into the interior can hardly avoid being dazzled by the natural beauty. Mother nature wears some of her most beautiful robes in Cuba. Giant royal palms lift waving green fronds high into the air. Poinsettia trees, covered with masses of fiery red blossoms, offer brilliant contrast to the rich green foliage of the island. Sugar cane fields ripple like gentle billows of the sea. Columbus, who discovered Cuba, was so impressed by its natural loveliness that he called it "The Pearl of the Antilles."

The population is about four and one-half million . . . a mixture of Spanish, Americans, Jamaicans, Haitians, Chinese

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NAME _____ CITY _____

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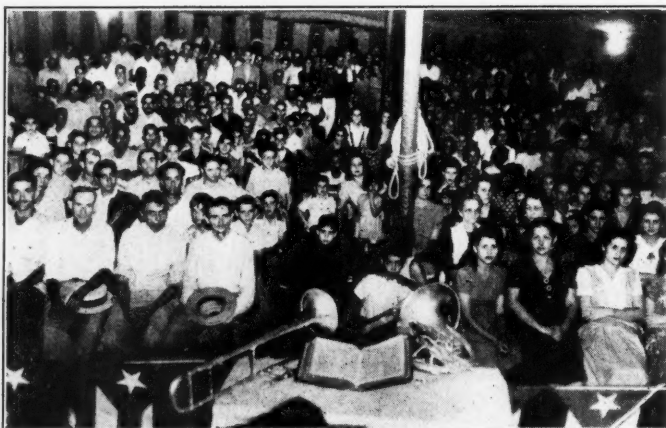
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APPLES OF GOLD

"ENTER into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

—Psalm 100:4.

Mend your nets with prayer, cast them in faith, and draw them with love.

There is no mortal truly wise and restless at once. Wisdom is the repose of minds.

Do not fear, Christians, the Spirit of God has not lost His power.

—J. Gresham Machen.

Defined by the *London Times*, Socialism is "Competition without prizes, boredom without hope, war without victory and statistics without end."

The history of the world extends from Adam to atom.

You can't be the "salt of the earth" without *smarting* some sinner!

It is said that an old Negro, in reading a well-known hymn which contains the line, "Judge not the Lord by feeble sense," mistook the word "sense" and gave this odd version: "Judge not the Lord by feeble saints."

"Ye have not because ye ask not . . ." James 4:2. Is your prayer a habit, or a necessity?

A child of God can see more on his knees than a philosopher on tiptoes.

Some people sow their wild oats during the week, then on Lord's Day pray that the crop will fail.

It is impossible to govern the world without the Bible.

—George Washington.

One trouble with the world is that we each want to be human and want everybody else to be perfect.

A man who does not grow more useful with age has missed the right way along his course.

—Dr. Harvey Springer.

Some people think a thirty minute sermon is too long, so they substitute a six hundred column Sunday newspaper.

A true friend is like ivy—the greater the ruin, the closer it clings.

For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.

—Paul.

Blessed is the man who is too busy to worry in the daytime and too tired to lie awake at night.

Government is a trust, and the officers of the government are trustees; and both the trust and the trustees are created for the benefit of the people.

—Henry Clay.

When God sends a man to the lion's den, He goes there with him.

Often those of whom we speak least on earth are best known in heaven.

Martin Luther said about himself, "I was born to fight with devils and factions."

Unless we have within us that which is above us, we will soon yield to that which is about us.

—F. Lincicome.

National honor is national property of the highest value.

—James Monroe.

The prayer chamber is never so warm as when the door is shut.

With knowledge that atomic power has passed beyond the United States, peoples of the world will turn more than ever to moral leaders for comfort and advice.

—Mayor Ueidler . . . Milwaukee.

If you want to get up, step down. If you want to be seen, get out of sight. If you want to be great, forget yourself.

The Public is the only critic whose opinion is worth anything at all.

—Mark Twain.

Christianity isn't worth a snap of your finger if it doesn't straighten out your character.

—Dwight L. Moody.



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We Provide Them for Ages 2 to 60 at a Most Reasonable Cost . . . You are going to need the savings we can help you make on the cost of providing for your "own house" in the event of death. Subscribe for "The Constitutionalist." Information and sample copy free. Directed by Christian men . . . Address: Benevolent Societies, 4031 Francis Avenue, Seattle 3, Washington.

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BOOK REVIEWS

THE SIGN OF A CHILD

By William Allen Knight . . .
The Wilde Company, cloth binding,
76 pages, price \$1.00.

THIS well written, beautifully bound book, offers a fresh and original approach to the most inspiring classic of all, the story of the Christ Child.

By sketches drawn true to both prophecy and history, Dr. Knight begins his story in ancient Jerusalem during the days of Isaiah. Skillfully he paints in the background, the times and the people.

Outraged by the depravity of the sights about him, Isaiah penned a denunciation of national sins, admonished a king . . . and gave a mystic prophecy, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

This event, supernatural in character, was described as a *sign*. "The Lord himself shall give you a sign; Behold . . ." (Isaiah 7:14).

In his second chapter, Dr. Knight portrays panoramically the stately march of six and a half centuries, from the giving of the prophecy down to its fulfillment at Nazareth and Bethlehem. The sweep of the centuries takes in the fall of Jerusalem to Assyrian hordes, the city later besieged by Babylonian armies, Persia's crushing invasion, the appearance of Alexander the Great, the rise of the Maccabees and finally the iron legions of Rome.

Chapter three reviews the tender story of Joseph and Mary, their trip to Bethlehem, the miracle of the manger, the star in the heavens and the arrival of Wise Men from the East. Dr. Knight has gone so thoroughly into the customs of the people, that his account resembles what one might expect, had newspapers existed in those remote times.

In the chapter entitled "The Sign Works Wonders," the reader follows the Child into manhood, travels with Him through days and nights of toil in His healing and preaching ministry . . . and finally

watches the world's most misunderstood Man die on a Cross.

There is a charm and beauty about this version of the Christmas story that creates the mood of the Season as one reads. The prose style is almost poetic . . . chastely beautiful, lucid and rhythmic. The Author reads well! One will go far to find a more appropriate Christmas gift for old and young alike.

Scenes known only in ancient settings are brought up to date throughout the book. Dr. Knight is a traveler of wide experience in Palestine. "The Sign of a Child" climaxes a series of books he has written about the land, which includes the striking title, "The Song of Our Syrian Guest" (price \$1.00).

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY

Seventeenth Annual Volume . . .
Published by Higley Press, cloth bound, 320 pages, price \$1.50.

HIGLEY'S Sunday School Lesson Commentary continues to be one of the most popular with teachers who wish to make practical use of the teaching period . . . each Lord's day.

The Commentary employs four different methods of presenting the material:

(1) Each verse of Scripture is carefully analyzed for teachers who prefer the exposition method. The comments on the lesson cover the entire field of Biblical research. Its interpretations are scholarly and conservative.

(2) The lesson is conveniently outlined for those who wish to use the lecture method. Central truths are selected and historical background provided.

(3) For those using the topical ap-



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1315 So. Michigan Ave., Chicago 8, Ill.

proach, Dr. John Paul's discussions of the lesson's salient points will be very helpful.

(4) Keyed questions and answers are supplied for teachers who favor that method of discussion.

When the four methods are combined, the person using the book has virtually a library of information upon which to draw from week to week. The 1950 edition will no doubt become one of the most popular ever issued from Higley presses.

It offers compactly arranged and concisely compiled research material, of a type and quality that would require hours of study by the average student.

The most outstanding feature of this 300,000 word Commentary is its faithfulness to the whole Bible, and fidelity to the fundamental doctrines of the Christian faith. It is free from the taint of modernism and destructive criticism.

JOHN MARK, SERVANT OF CHRIST

By Dr. Park Harris Anderson . . .
Published by Christophers, 139 pages, cloth bound, price \$2.00.

THE CURIOUS PROBLEM of the Paul-Mark difficulty has always puzzled students of New Testament history. John Mark's reputation has suffered at the hands of various scholars. Some have forsaken principles of fair play and offered interpretations based upon assumption in an effort to build up a case against him.

The book of Acts tells how Mark was with Barnabas and Paul, having accompanied them to Perga from Jerusalem. Seemingly without previous notice, Mark left the party and returned home. Three years later, he tried to rejoin them, at Antioch, only to be rebuffed by Paul. A sharp contention arose between Paul and Barnabas and they separated . . . Paul choosing Silas, and Mark accompanying Barnabas to Cyprus. Later, Paul and Mark became good friends and fellow-laborers in the service of Christ.

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The easy interpretation is that Mark was weak, became overwhelmed by fear of difficulties ahead, deserted, and left for home. This was the view held by Dr. Anderson, until he made a meticulous study of the incident.

This well-written volume advances the theory that Mark saw the missionary need of a Gospel narrative and returned from Perga to write it. Paul may have felt that he could best invest his time by continuing the trip.

Mark was more familiar with the life of Christ than either Barnabas or Paul. There was obvious need of a written account of the life and teachings of Jesus—copies of which could be left in the new churches being founded. According to the testimony of Scripture, they were "good men and full of the Holy Ghost." Disagreements upon matters of policy have often risen between men of spiritual accomplishments.

Dr. Anderson's defense of the character and integrity of John Mark is a carefully thought out and fascinating story. He has been for the past thirteen years, professor of Missions and Homiletics, in the New Orleans Baptist Theological Seminary.

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Dr. Edman, a former missionary, is president of Wheaton College and the author of two other books—"The Disciples of Life" and "Swords and Plowshares."

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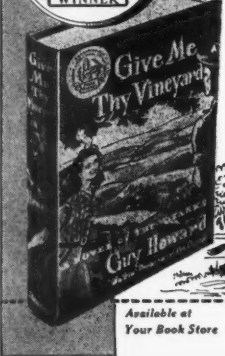
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Chapter One

The Lion

Nathan had just decided that it was time to start home with the sheep when suddenly the watchdog began to bark. It was not the dog's usual bad-tempered yelping. It was a loud, frightened bark that warned of danger.

Nathan was startled, and so were the sheep. The sheep stopped feeding and crowded around their young shepherd, bleating pitifully.

"Quiet! Quiet!" Nathan took a handful of small stones from his shepherd's bag and put one in the center of his woven goatskin sling, all the while speaking gently to the sheep. "Hush now! I'll take care of you!"

He glanced swiftly around the mountain pasture. One of the flock had been left behind. It was a lamb, too young or too stupid to be afraid. It lingered, still feeding by the edge of the brook, almost under the shadow of the cliff that rose on the other side of the stream.

At the same instant Nathan saw a shadow pass along the side of the cliff. He looked again, sharply, and stiffened with fright. On an overhanging ledge

of rock, partly hidden by a fringe of bushes, he saw a huge tawny beast crouching, ready to spring on the lamb. It was a lion — the strongest and most dangerous wild beast that roamed the Judean hills.

The idea of running away did not come to Nathan's mind. He thought only of protecting his sheep. With one motion he put a stone in the sling and sent it flying through the air. At that very instant the lion leaped from the cliff and caught the lamb between his powerful jaws.

Nathan's terror changed into anger. Forgetting all caution, he rushed toward the lion, swinging his heavy staff.

The lion, growling angrily, dropped the lamb and turned to face Nathan. Now, too late, Nathan realized his own danger. Some instinct warned him not to run — that the moment he turned his back, the lion would be upon him. As if in a bad dream, he stood still, staring at the huge hairy head and greedy open mouth of the lion.

And then, strangely, the terrible beast seemed to shrink backward. From somewhere not far away Nathan heard a voice calling, dimly.

Now the voice came clearly to his ears, "Get out of the way, you donkey! Don't stand there! That lion is still dangerous!"

Jerked back to his senses, Nathan realized that out of the lonely wilderness someone had come to his rescue.

Still keeping an eye on the lion, he turned in the direction of the voice. Then for the first time he saw a tall young figure in a sheepskin coat, standing between him and the huddled flock. With a briskly whirling sling, the stranger was sending a shower of stones flying at the wounded lion.

Slowly the great beast dragged himself backward toward the bank of the stream. "He's dying," Nathan said.

"Be careful," the stranger answered, coming nearer. "He may still have

plenty of fight left." His voice rose excitedly. "You were in a dangerous spot boy! Did you think you could kill him with your hands, the way King David slew the lion? It is better to use a sling and aim at the lion's eyes. I stopped him with a stone in the head."

He picked up the mangled body of the lamb, and put it across his shoulders. "I'll carry it for you," he said with a glance at Nathan's slight figure.

"How did you happen to come just at the right time?" Nathan asked the stranger.

"I was here with my sheep when I heard your dog barking," the young stranger explained. "I knew someone was in danger, so I left my flock with Daniel, my partner, and went to help. There is Daniel, going on ahead with our sheep."

Nathan saw that Daniel kept glancing anxiously at the darkening sky as he led his flock along the narrow trail. When the two boys caught up with him, he took one look at the dead lamb but scarcely stopped to hear what happened.

"There's a storm coming up," he said uneasily. He hurried on, walking ahead of the sheep to show them the best way on the rocky path. Nathan and his new friend followed.

"You saved my life," Nathan said. "May the Lord reward you for your kindness to a stranger."

"You are not a stranger to me. Are you not Nathan, son of Jared, from the town of Beth-shemesh?"

"I am," Nathan answered, astonished.

"Then I am your old neighbor. I am Joel, son of Heber. Do you not remember me?"

"I do!" Nathan exclaimed. "Your father used to own the land next to ours. I remember when he sold it, and you and your family went to live in Jerusalem. Why did you come back?"

"I could not bear to live in the city after my parents died," Joel said. "I went out into the country near by and helped take care of sheep. Each year the head shepherd let me have a lamb or two of my own. Now I have a little flock. Daniel and I have our sheep together, and a few days ago we brought them down here. I came back to this valley because I wanted to be with friends again."

(The foregoing quotation from the first chapter of "Ten Days Till Harvest," (price \$1.75), introduces a story that will hold the attention and fire the imagination of every youthful reader.)

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SUNDAY SCHOOL

Lesson Number 1

November 20, 1949

ISAIAH AND THE GOSPEL

Isaiah 55:1-11

MEMORY TEXT: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 6:27.

(1) The Key Word of the Lesson is "Come."

Little information is available respecting the ancestry and personal history of Isaiah. He prophesied under the reigns of four kings of Judah.

According to credible tradition, he suffered martyrdom by being sawn asunder. To this Hebrews 11:37 is supposed to be an allusion. The traditional spot of his death is a very old mulberry tree on the slopes of Ophel below the southeast wall of Jerusalem.

Isaiah is, by general consent, the greatest of all Old Testament writers. So complete are his descriptions of the coming Redeemer, that from the time of St. Jerome he has been known as the "evangelical prophet."

The pure music of the Gospel rings so clearly in today's lesson that an exposition of the Scripture text seems almost superfluous. There are no dark symbols or hidden meanings. It is as though Isaiah had lifted passages from the New Testament, to be used as the basis of an old-fashioned evangelistic sermon. He invites the whole world to share the benefits of a spiritual feast.

The expression "everyone that thirsteth," is a close parallel to the words of Jesus: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." The Gospel is for the hungry and thirsty. Those who spurn the invitation appear satisfied with the meager rewards of the world.

"Thirsting after righteousness," how-

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ever, is not a normal condition of the natural man's soul. "No man can come unto me; except the Father draw him," said the Saviour. Divine assistance in the form of conviction and a desire for salvation, is given those who are willing to repent and gear their lives according to God's plan.

The gracious word, "come," suggests several basic facts about the divine-human relationship:

First, that of *distance*. The natural man is adrift from God. He is in a state of isolation—moral, not geographic.

Second, God *desires* man's return. If He did not long for human fellowship, there would be no invitation.

Third, man *ought* to come. If God, having every reason to repel free moral agents who waste their time in sin, invites us to partake of the privileges of redemption, we should hasten to respond.

The joy of "knowing Him," is comparable to the great feast which Isaiah spreads before the world . . . water revives, milk is nourishing and wine gladdens. Salvation produces these spiritual luxuries in abundance. "If any man thirst, let him come to me and drink." Christ alone can satisfy the spiritual thirst of a soul. In the words of Alexander Maclaren, "Jesus becomes to each what each most desires."

(2) The Key Verse is Isaiah 55:6.

"Seek ye the Lord while he may be found, call ye upon him while he is near."

"Seek the Lord." See Matthew 6:3. Matthew 7:7. John 8:21.

"While he may be found." See Matthew 25:1-13. John 7:34. II Corinthians 6:2. Hebrews 2:3.

"Call upon him." See Jeremiah 33:3. Romans 10:13.

Modern man needs to pause and ponder the meaning of this admonition. He darts feverishly about in search of pleasure, exhausting material resources . . . in search

of, he knows not *what!* His very restlessness proves the existence of an inner desire for something higher than human levels.

In reality, the key verse of today's lesson tells him all he needs to know. The divine will has already reached down. God is waiting for man to reach up.

(3) The Key Fact is that we Need Spiritual Food.

Isaiah's invitation chapter, seems to have been written in anticipation of John 6:35, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

The Master's words recorded in John 6:53 puzzled His hearers, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Did He wish them to become cannibals?

The statement that they must not only eat His "flesh" but drink His "blood," suggests the idea of His death—implying separation of flesh from blood. He had already hinted that it was to be something very different from a *natural* death, saying, "My flesh, I will give for the life of the world." (John 6:51)

The thought of feasting on the things of God, as developed by Isaiah, therefore points directly to the sacrificial death of the Lord Jesus Christ.

Lesson Number 2

November 27, 1949

JEREMIAH, MESSENGER OF GOD

Jeremiah 1:9-10, 18-19; 22:1-3, 13-14; 37:15-17.

MEMORY TEXT: "Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD." Jeremiah 1:8.

(1) The Key Word of the Lesson is "Speak."

"Whom God calls, He qualifies." The truth of this spiritual maxim is vividly portrayed in the life of Jeremiah the prophet.

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The anointing of the Lord came to him at a very early age (Jeremiah 1:6). He appears to have remained in his native city until obliged to escape the persecution of fellow townsmen (11:21) and members of his own family (12:6). Thereupon, he moved to Jerusalem and became active in public affairs.

Jeremiah has been described as a shy, reticent, melancholy person, given to murmuring. Painfully sensitive, he seemed to possess none of the qualities generally associated with the prophetic office.

But God wrought a miracle and the transformation was so complete that he later seemed to resemble "a defended city, and an iron pillar, and brazen walls against the whole land."

The vision in which his mouth was miraculously touched, implied that God would give him utterance, notwithstanding human weakness. To be "set over nations" meant that he would predict their futures. The dynamic quality of his ministry is suggested by such forceful words as "root out," "pull down," "destroy," "build," "plant."

Prophets do not engage in Pingpong! Their path is rough and rugged.

God is concerned with the testimony of His children. We are called to be witnesses for Him. Words properly spoken in the Lord's service become creative.

"And they overcame him (Satan) by the blood of the Lamb, and the word of their testimony." Revelation 12:11.

(2) The Key Verse is Jeremiah 1:19.

"And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee."

There were two political factions in Jeremiah's kingdom. One favored friendly ties with Egypt . . . the other, with the Chaldeans. Prophetic discernment caused Jeremiah to align himself with the latter group.

Powerful Jews who surrounded king Zedekiah, convinced him for a time, that Jeremiah was a seditionist. "Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the men of war . . . this man seeketh not the welfare of this people, but the hurt."

The prophet was lowered into a dungeon where he "sunk in the mire," being left to die. But God's promise that "they shall not prevail against thee," was fulfilled. Following Jeremiah's rescue, the

king secretly called him to the palace, admitting that, "I am afraid of the Jews." (Jeremiah 38:19).

Things turned out like Jeremiah had prophesied. The nation's friendly attitude toward Egypt, caused Babylon, the stronger power, to attack. There is irony in the record: "So Jeremiah was there when Jerusalem was taken."

(3) The Key Fact is that the True Prophet is Divinely Called and Anointed.

The prophetic office today is the Christian ministry. No amount of intellectual preparation can be substituted for divine anointing. The true prophet has spiritual weapons, over which a gainsaying world cannot triumph. Uncion gives power to his messages which convinces of sin. Jeremiah had it. The apostles relied upon it. Many faithful Ministers now possess it.

Other salient points in the lesson about the characteristics of God's spokesmen and their tasks include:

(1) The true Preacher is a *called* man. He does not lightly assume the prophet's mantle.

(2) God's representative is faithful in delivering the message. No substitute for the Gospel is considered necessary.

(3) God's messenger often finds himself in danger. Inevitably, the faithful proclamation of the Word alarms and excites the wicked.

(4) The steps of a true prophet are divinely ordered. Whether in adversity or prosperity, he knows God is leading. His ways are committed. Great is his reward in heaven.

Lesson Number 3

December 4, 1949

FALSE PROPHETS CENSURED

Jeremiah 23:16, 21-32

MEMORY TEXT: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD." Jeremiah 23:1.

(1) The Key Word of the Lesson is "False."

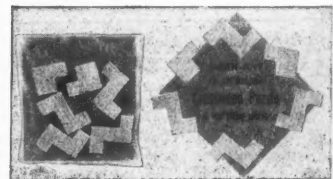
Articles of great value, in the spiritual as well as the material world, have their counterfeits. Cheap imitations are made to substitute for the genuine.

Much of Judah's religious life, in the days of Jeremiah, was spurious. False prophets were brazenly leading people into idolatry. Without being called and sealed, as were Isaiah and Jeremiah, they dared to proclaim God's authority as backing their lies. They babbled about dreams, allegedly experienced, being divinely inspired.

Lacking courage to boldly declare "Jehovah saith," which was the standard authentication of the prophets, they prefaced their prophecies with "he saith," sufficient to mislead people willing to go astray. Such reticence, resulting from an absence of true authority, is characteristic of the false prophet of any age.

Modernist preachers likewise dodge and hedge today. Even in the face of positive Scriptural declarations, they mutter such inanities as "we think," "it is probable," "if we believe these things," "no one can be sure," etc. They chase rainbows, preach "dreams," and use their pulpits to expound radical social theories.

False preachers of Jeremiah's day were often clever enough to disguise their false-



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hoods with words from true prophets, thereby lending the appearance of authority to an utterly deceptive lingo.

It is painful to see liberal churchmen indulging in similar practices. They are frequently caught attaching new meaning to old phrases . . . affirming, for instance, faith in the "divinity" of Christ, but actually regarding Him as "divine only in the sense that all men are divine" . . . quoting the Apostles' Creed with mental reservations, *ad infinitum*.

Often, the best way a Modernist may be detected is by what he leaves out of his message—what he fails to emphasize and seldom mentions. Usually, his primary neglect is the tremendous problem signified by the tiny word, sin. Fundamental faith insists on the excision of sin from the life. This fact is sufficient to distinguish Modernism and the other non-Biblical religions from the true.

(2) The Key Verse is Jeremiah 23:28.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat?"

There is no harm in relating a dream, if told simply as a dream. The false prophets were either lying about their dreams, or had placed themselves open to diabolical

influences. In either case, their prophecies were as chaff compared to wheat.

Christ spoke of the wheat and chaff combination. Chaff appears in threshed wheat. But the time is coming when the chaff will be threshed out of the spiritual kingdom. At present the two are allowed to exist together, even though chaff hinders the program of the Church.

(3) The Key Fact is that we Determine False Religions by their Effects.

False religions do not save from sin. Most of them recognize the problem and promise relief by unscriptural methods. They expect the sinner to lift himself by his boot tops.

Mohammedanism degrades its followers. The sacred writings of Shintoism are too corrupt for translation into English. Pagan religions in India enslave the people and make their lives more miserable. "By their fruits ye shall know them."

When Paul said "Prove all things," he had in mind a money changer, testing coins, to ascertain whether they were genuine or counterfeit. All sorts of coins, bearing the image and superscription of Christianity, are in circulation. We need to be approved money changers, capable of rejecting those which are defective, mutilated, under weight or counterfeit.

The Apostle concluded his admonition with the words, "hold fast that which is good."

Lesson Number 4

December 11, 1949

JEREMIAH ANTICIPATES PAUL'S SECRET

Jeremiah 8:4-6; 31:29-34

MEMORY TEXT: "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26.

(1) The Key Word of the Lesson is "Perpetual."

The seventh century B. C. found the populace of Jerusalem in the grip of apostasy. The warnings of Jeremiah and other prophets fell on deaf ears. Bent on the pursuit of their own ways, the masses of people were perilously close to judgment.

Their depravity resulted from persistent rejection of God's commandments and proffered mercy. Sin became habitual in their character. They were on a fixed course, approaching catastrophe.

The word "perpetual," as descriptive of their backslidden state, is loaded with tragic meaning. It carries the thought of unvarying duration. The Hebrew is *netsach*, and implies something unchanging to the most distant point on the horizon.

Some people, lured aside by temptation or deceived, may momentarily fail—but quickly recover their balance, repent and again seek divine favor. Others are persistently disobedient. They give premeditated resistance to God and eventually cross the dead line, galvanized in sin.

Professional, perpetual sinners of this type, never fully realize their desperate situation. Their souls become sin corroded. The conscience becomes "seared with a hot iron." This is the most tragic state in which a human being can find himself while still in the body. Jeremiah could not convince the apostates of his day that any real danger existed.

Men, who by their own free wills, move farther and farther from the light, eventually find themselves in impenetrable darkness. Dusk may gather at sunset so slowly, as to be hardly noticeable, but the mantle of night eventually falls.

Jude speaks of those "to whom is reserved the blackness of darkness forever."

(2) The Key Verse is Jeremiah 31:33.

"I will put my law in their inward parts, and write it in their hearts."

Our key word "perpetual" implies that those who persist in wrong choice, reach a fixity of character where recovery be-

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comes difficult, if not impossible. (See Hebrews 6:4-6.)

Our key verse points toward the present dispensation, when men's lives would be miraculously transformed so that . . . "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

How the eternal Spirit is begotten in the womb of the human spirit, thereby communicating a new life and a new nature to the recipient—is described by the Apostle Paul as "the mystery which hath been hid from ages, but now is made manifest to his saints."

Jeremiah caught a glimpse of this great truth. Peering through the telescope of prophecy into the distant Church age, he visualized what the Colossians' letter described as "Christ in you, the hope of glory."

The Church of Jesus Christ is composed of twice-born, spiritually-illuminated human beings, without regard for racial lines. These people make up the body of Christ because they share His life and attributes. They are new creatures, the "called out" ones, the true Israel.

(3) The Key Fact is that Believers Should Appropriate their New Inheritance.

The story is told of a man who, making

BE YE SEPARATE

I AM TOLD that in Africa a whole tribe of natives was converted and taken into the church by the signing of the name of the chief of that tribe. In India very similar attempts are being made. Here in America we have very scholarly leaders who are not content to wait on the slower processes of personal salvation.

They are now contending that we should all get together as a great whole — Jews, Gentiles, Catholics, Protestants, Mohammedans, Buddhists, Confucianists —and, loving each other, gradually work our way toward the truth and righteous living. They talk union constantly.

But God's processes are not in union. He teaches division. "Be ye separate." "Come out from among them." You cannot "serve two masters." Neither can you walk two paths.

Christ was content to attack the individual heart and life. Slow as it would appear to be in its march toward the solution of the world's problems, that plan has never been improved upon. The larger substitute at times appears inviting, but it does not work.

—Dr. Bob Shuler.

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